

286

THE FATAL L FEASTS, O R

G O D S Finger upon the WALL,

Appearing

At the great thanksgiving Festivall (upon *Cains* slaughter of his Brother *Abe*) Solemnized by the Generall, Army, Parliament, Councell of State and City of *London*, at *Grocers-hall*
June the 7. 1649.

D A N I E L L 5. 25, 26, 27, 28.

In the same hour came forth fingers of a Mans hand, and wrote over against the Candlesticks upon the plaister of the Wall ———.

And this is the writing that was written.

MENE MENE TEKEL PERES.

God hath numbred thy Kingdom and finished it, thou art weighed in the Ballances, and found wanting.

Thy Kingdom is divided, and given to the Medes and Persians (to wit Forraigne Nations.)

G. n. 4. 11, 12.

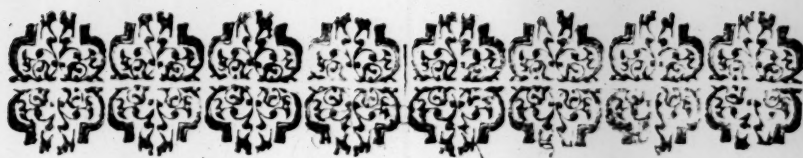
And now thou art Cursed from the earth, which hath opened her mouth to receive thy Brothers blood from thy hand.

——— *A fugative and a vagabond shalt thou be in the Earth.*

He that readeth and considereth, shall find it no FABLE.

L O N D O N,
Printed, in the Yeare of our L O R D, 1649.





The Fatal Feasts.

THe rule of equity planted by God in every mans Conscience is so strong and vigorous, that in spite of the stoutest and strongest hearted man, it continually and undauntedly *accuses or excuses him*, to his face, in publick, in private, in afflictions, in fasting, in feasting, according as he thinketh; speaketh or practiseth, good or evil, in sincerity or in hypocrisy; so as he continually heareth from within himself, and that too loudly too, as drowneth all the acclamation of flatterers; the noise of 10000 drums and trumpets, no, nor all the Odrance upon a feasting day can *out-voice* this inward voyce; but in the midst of all jollity, noyse, musick, dalliance, it will be heard: Proclamations of Kings, Declarations, Votes of Parliament, cries of Cities, People, Nations are but tughares o't, if once off ended.

A most blessed and upright Judge it is, judging impartially of the action and intention, according to the unquestionable rule of Gods justice: So that thou (who ever thou art, that hast thriven and prospered in thy wickedness, and hast done it up in such plausible pretences as might and doth often deceive the *very Elders*: plead thy success unto thy conscience, and tell thy conscience (as thou useth to do thy ignorant flattering and timorous hearers) that he that is the Lord of Hosts, the God of battels hath given testimony on thy side by many continuall, even miraculous victories; and it will immediately tell thee; *Cain* after he had slay his innocent brother *Abell*, might as justly have urged the same argument in his justification.

No, if thou wilt live in peace with God, and hold friendship with thine own Conscience, thou must neither regard success, nor the acclamations of flatterers, nor the approbation of preachers nor the acceptance or rejoicings or feasting of people; but before thou act or do any thing, inquire the mind of God in his holy word, and take counsel then of thine own conscience, and accordingly act or not act, and stand clear in thy judgment from all passion and corrupt affection in understanding what that voice within thee speaketh.

est, and swerve not for thy life or any worldly thing, from that easily known and approved rule of equity, of doing as thou wouldst be done unto; if thou doe, assure thy self, thou wilt be condemned of thy self; and if thy conscience conceiveth thee, God is greater then thy conscience, and will not acquit thee (saith thou never so much of succets) so everlastingly true will that saying of God to Cain prove in all times and cases; *If thou dost evil, sin lyeth at the door.*

The serious consideration whereof as it is necessary for all times, so especially in this time and age we live in, the voice of Gods word and the voice of conscience being never more neglected, men seeming not to regard any thing but the praise and approbation of another, and no argument so generally used for justifying mens actions, yea of war, of killing and slaying of men of all sorts, yea of pious religious known friends, as *success and prosperity in the undertaking.*

And therefore it may prove good counsel to all sorts of men, yea the highest, strongest and most successful, timely to hearken and give good heed to the voice of their own consciences, and to marke in all ages how conscience workes, and how surely the judgements and vengeance of God follows all such as make sleight of that rule of equity he hath therein planted.

God is the searcher and tryer of the Reines, a most exact observer of mens intentions, holding perpetual intelligence with the conscience of every man, *Conscience being Gods agent.*

Observe how God and Conscience workes together with Cain and Abell, and so work they with all sorts of men, *Gen. 4. 5.* the text saith, *Abell was a keeper of sheep, but Cain was a tiller of the ground;* and they were both so Religious, as they did apply themselves unto God by way of sacrifice (a sacrifice of thanksgiving) *vers. 3.* *And it came to pass in process of time, that Cain brought of the fruit of the ground an Offering unto the Lord; vers. 4.* And Abell he also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abell, and to his Offering; but unto Cain, and to his Offering he had no respect. See how God observes the reallity of the heart, as the words *And of the fat thereof,* import; Cain was meerly formall and in shew, Abell reall; see then how this works on Cain, he soon discerns Gods non-acceptance, which should have wrought his repentance; now he swels against the light of his own Conscience, and was very wroth, and his countenance fell; Conscience disturbs him, *vers. 6.* *And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? if thou dost well, shalt thou not be accepted? and if thou dost not well, sin lyeth at the door: (thy Conscience will be sure to tell thee of it) vers. 8.* And Cain TALKED with Abell his brother, and being in the field together slew him; it is probable under colour of

Treasty and friendship; never was cause more unjust, yet strength and injustice prevails, and might be justified, if success were a good argument with God or Conscience.

But see how God and conscience follow him, *thy Brothers Blood* saith God cryeth unto me from the ground, thou art cursed from the earth, a fugitive and a vagabond shalt thou be in the earth: And Cains conscience echoes to the Lord, forcing him to cry out, *My punishment is greater then I can bear: And from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth: And it shall come to passe, that every one that findeth me shall slay me:* Now conscience enforces him to acknowledge that never failing rule of equity, *what measure thou hast met unto others shall be met unto thee again;* though when time was, he could not prevail with him to doe as he would be done unto.

And though this be the way of God in all ages, yet still vaine man renounces the cleer judgment of God in his own conscience, goeth on in wayes of blood, cruelty and injustice, and if God immediately take not vengeance, he addes iniquity to iniquity, and boasts that God by success haah given cleer testimony of the righteousness of his cause, of the equity of his proceedings, and in eff. *that Cain is more righteous then Abel, because Cain was too strong and too politique and slew him.*

But this is so deceitfull a way of judging, as it is wonderfull, a time admiring the least dram of Christian knowledg, should admit; The experience of all times, ages, places, persons, evidencing the weakness or wickednesse thereof: *I saw* (saith David) *the wicked flourish, but I looked, and behold his place was no more to be seen;* fatall are the rejoycings of the hypocrites, and of the man that pursueth the righteous unto blood.

What greater wickednesse can there be in the earth, then for a man to hate his Brother because God loves him? to hate him to the death, because he offers unto God a more acceptable sacrifice; because his heart is more cleer and more large in thankfulness unto God for his extraordinary favours.

Yet this is the case betwixt men that have long time lived together as brethren in these times, men that have been bosome friends, children of one cause, made dear unto each other by mutuall obligations of love, of friendship, and of defence, carrying their lives and their strength in their hands more for others safeties then for themselves; yet now in proesse of time that they have been at Peace, and have gotten sheep to keep, and land to till, shame in some, and conscience in others importunes for sacrifices of thanksgiving unto the Lord of Hosts that hath preserved them, and given them strength to goe through with so many victories.

The effects of shame produce lane sacrifices; those that when they were
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in the storme and doubtfull how to get forth, that promised mountains of freedom and redresse of grievances to the people in thankfulness to God, are no sooner out of the storme, but Mole-hills are great matters with these our first-born Officers: And because our well meaning *Abels* are mindfull what they promised, what the poor people that stuck to them deserve, and in conscience and thankfulness to God offer now *the firstlings of their flocks* (the best they can imagine) and of the fat, the puist of their love, and thinke the utmost of their freedom, and the removal of all grievances, and that for ever by an *Agreement of the People* little enough in lieu of so great mercies, so large and fair opportunity of doing good.

Because God manifests his acceptance unto the sacrifice of those innocent *Abels*, by the Testimony of all unfeith men, increasing their numbers continually, and manifests his disrepect to those *Cains* and their *Musty-offering*, by the Generall complaints of all good-hearted people.

Our *Cains* grew vry wroth, and their countenance fell, and the Lord said unto them by his faithfull Servant *Matth Salmarsh*; *Why are yee wroth, and why are your countenances fallen?* if you doe Well and performe your promises and engagements to the people, your consciences cannot witness against you, shall you not be acceptable both of God and men? but if you doe evil, if you break all promises and engagements with all sorts of people as yee have done, and now thinke to flatter God and man with crying *Corban*, with setting dayes apart to fast in, and to hang down the head for a day, like a *Bulrush*; Nay, to give no more to the Nation for all the blood and misery it hath suffered, but a *Bulrush* but the shadow of Freedom and ease of *Burthens*; nor to render no more honour to God for all his mercies, but to set up your selves in the places of those you have removed with the price of others blood: If you doe this evil, know then (saith he) *fiame lyeth at the door*, and the Judgement of God shall pursue you as it did *Cain*; yee shall in time be cast out as unworthy souldiers that hath lost its salernesse, the love of God, and the affection of the people shall forsake you, and the feare of *Cain* shall be upon you, you shall be afraid of your selves, and those that are neereft to you; and though ye may prevvaile against some of the *Abels* and slay them, yet in time yee shall be as *vagabonds* and *runagates* upon the earth, and your consciences shall tell you continually, that it shall come to passe, that every one that is neer you, shall slay you, every one that findeth your delusion shall destroy you.

But though God by him in effect told them long since thus much; yea, and though already they have found much of it come to passe; yet all this and more hath but hardened the hearts of all our *Cains*; nor would they give care to the voice either of God, his servants, or their own consciences, but with *Ahab* they have sold themselves to worke wickednesse.

They have *TALKED* with those *Abels*, they have flattered them, they have

taken

saken them out into the field upon renewed promises, and renewed repentances, they have made them a Game, and ventured their lives in their defence; but all this in treachery, and now at length in process of time its come to passe that those *Cains* arose against those *Abels*, in time of Treaty, and took them, and murdered them.

And having done, hand joynes in hand, and as before a *Jesabels Fast* was proclaimed, and men of *Bab* hired to sweare, those *Abels*, and *Naboths* fought to destroy all Religion and to levell all mens estates: so having killed and taken possession, their consciences are yet more dead then *Cains*; they having notice that those *Abels* and *Naboths* were flayed and dead, these *Jesabels* worse then *Cains*, said to *Ahab* their confederates, *Come let us rise and take possession, let us eat, drinke, and be merry, let us Proclaime a day of Thanksgiving.*

Almighty God who hath owned our cause, and given testimony against these Atheists, these Levellers, as he hath done against other enemies by giving us *Success*, the undoubted testimony of his approbation; he hath blessed our perfidiousnesse, our cruelty and our murdering of our Brothers, as he blessed *Cain* against *Abel* his Brother, and *Jesabel* and *Ahab* against *Naboth*: Therefore let us eat our meat with gladnesse, and drinke our wine with merry hearts, for God now accepteth our sacrifice.

But being at *Grocers-hall* in the midst of their Jollity, Pride, and Feasting, the spirit of *Elisha* comes into the Consciences of these *Cains*, with this dismall Message from the Lord.

Hast thou killed and taken possession? (are ye so proud and pompered with success?) in the place where the dogs licked the blood of *Naboth*, of *Lockier* and the rest; shall dogs lick thy blood, even thine O *Fairfax*, and thine O *Crumwell*; and thine, and thine O Parliament, O Council of State, O Major, O Aldermen, that thus countenance those bloody inhumane and treacherous Monsters, and thine O Officer, and thine O Souldier that willingly hadt an hand in slaying thy most innocent and righteous Brethren, *Abels* and *Naboths*, under the name of Levellers; and I will bring evill upon thee, and will take away thy prosperity, and will cut off from thee him that pisseth against the wall: and thy Feasts shall prove unto the chiefeft guests, as the Earl of *Sommersets* Feast when he espoused a Strumpet (as ye have done corrupt interests) as *Buckinghams* Feast before his fall (against whom no complaint could be heard) as the Kings Feasts at Mayor *Freemans*, when he had corrupted him (as ye have done this covetous Mayor) to betray the Nations Liberties (calling it the triumph of Peace) he never prospered after it; The Mayors tongue was cankered and cut out, that had made a false report for whose sake: *Essex* was so Feasted, and *Hollis* and his Faction was so Feasted,

ed, rejoycing in iniquity, but they are all perished and become as the dung of the Earth.

Look I look I faith conscience and tremble I see you not *Belshazzar like an hand Writing upon the wall!* Read, what writes it? what shake ye, ye stoutest men of war! fear ye, ye men of greatness I start ye ye covetous wretches I what writes it, that ye are so much amazed? the thing is truth; your own consciences will tell you so when you woul sleep; your Kingdom is rent from you, your reign is at an end, your wine is mingled with innocent blood, and your venison is the flesh of free-born English-men, and it shall breed a Pestilence among ye, that shal devour you: God will awaken the Consciences of the upright in the Army and all places, and they shall abhor and detest you; yea a devouring seed shall be raised up that shall tear you in peeces, and there shall be none to deliver you; for the very hope of such Hypocrites shall rott; after this so Impudent, Abominable, Atheisticall, or blasphemous Disfiance of God: never, never look to prosper; your strength is departed from you, the people hate you, God and your own consciences must be your Enemies; and ye may truly say with *Cain, my punishment is greater then I can bear. I, and I, and I shall be a Fugitive and vagabond upon the Earth, and it shall come to pass, that every one that findeth me, shall slay me.* So may all thine Enemies perish O Lord God.

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